Volume XV Chicago, Ill., November, 1938 Number 8

The Liberalist

Prayer

In this mad hour,
When nations, petulant as children in the night,
Cry down appeal to reason, and resort
To arms; when men and ships
Come home from all the seven seas
As bloodstained doves returning to the ark—
May Chance and Deity make firm
The shutters of our house, and keep alive
Upon our hearth the flame of brotherhood.

—James A. Quinby.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XV Chicago, Ill., November, 1938 Number 8

MEDITATION

"Eternal Heart, as quietly and with dignity we become for the moment the common voice of all who are held here and of those who are honoring this service by being tuned into it, in this morning moment of our love and gratitude to Thee, for sunny skies and glad hearts, for the rest of the night after a long week of toil, for all that brings us at this moment into a realization of Thy care and Thy love, we are grateful, and lest our gratitude should inspire lack of understanding and neglect for those who have no sunny skies and for those who had no rest last night, and for those who do not know the joy and gladness of morning moments, it is of them we are thinking and we are asking that we might project something of that Love and Rest and Beauty into their hearts. Some who may be quite discouraged because the long way back to health is so long, so hard, inspire them and encourage them. And some who have tried so very hard to beat back some sin in life and failed again and again until they feel that the cables of habit have become so strong that nothing can sever them, might they know that cables of iron and steel can be melted like dew on the petals of a morning flower by Thy Love; that nothing can defeat permanently or triumph finally over that Love, and might that spirit be carried out on the waves of the air this morning, as we hope it will be experienced in every heart within the beauty of our temple and in the presence of each other. May that Love which heals and binds and keeps a defense against everything, that Love, the eternal Love, protect, defend us all, while in the spirit of receptivity, with minds and hearts open and cleansed, we listen for that beauty coronated in Thy prayer:

Our Father, who art in heaven" etc., etc.

"RELIGION AND POLITICS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, November 6, 1938.

"The subject which I have announced for this morning is 'Religion and Politics., Either one of them would contain sufficient explosiveness to blow me out of this pulpit forever, probably, if I should successfully exhaust all the promptings of my heart and mind within just one service, but I want to prolong my interest and my ministry over a long period of time and go out by gradual steps rather than by suddenly being expulsed. Therefore I don't want you to think that I am successfully exhausting at the moment all that I could say about the subject of religion or politics. Both of them are, of course, exceedingly dangerous, and anyone who expresses, particularly these days, an opinion, is always subject to misunderstanding and of their motive being impugned on the part of somebody. Now, of course, these are things that cannot be avoided. Anybody who has an opinion or an idea, and expresses that opin-

ion and idea, must always hazard the results of such expression in this kind of a world; we cannot stop and count what it costs any more. The time has gone by for us to stop and consider what this is going to do to me, or what it is going to do to you. If you think you are right, if you believe you are right and you have arrived at your opinion and conclusion on the basis of that belief, then, of course, courage demands and requires that you, in the statement or practice of what you believe or say, that you do so without fear of what might happen to you.

Immediately it will be necessary for us to correlate these two into the thesis which I have in mind. We quite naturally and normally associate religion with man's relationship to God. I, of course, accept that idea of religion, that religion has everything to do with my relationship to the creative Intelligence and to the impelling motivation which is back of all life. I am willing to accept that, what I am not willing to accept is that that definition alienates me from a corresponding devotion and loyalty to my fellowmen, and that, of course, immediately introduces the whole question of social relationships, of economic, political and industrial relationships, and a religion which has only to do with some other world is a religion that has lost all vitality for this world. I am not interested in that kind of religion. I think that the whole bankruptcy of our modern civilization in its effort to place dependency upon those materialistic agencies, which have been repudiated wherever spiritual reality has had an opportunity to function in human society, and the verdict of history in the light of the present has been completely and ruthlessly ignored in man's rush to too great a dependence upon things and bigness and the whole formation of force and violence which is running down the whole structure of society, all of which history has again and again, and again, pointed out with a definiteness that cannot be denied, will not work, and yet in the face of the verdict of history, man plunges headlong into a modern emphasis that is wholly unworkable and will bring nothing but tragedy and disaster in the end. Now then, the great German thinker, Immanuel Kant, gave us, in 'The Citizen', one of the most intelligent books written by anyone, that a person's religion or conception of God is that which commands his highest loyalty. In other words, your God is what you put first in your life. Every person's God is just that—whatever is first in your life is your God. Whatever takes precedence in everything which you do and in your relationship with society, that is your God, and, of course, the technique by which that loyalty is manifested is your religigion; that is your religion.

Now, then, the question, of course, for us to ask in the presence of a world that has found several new religions, nationalism is a new religion, not new to the extent that it never existed before, because it has, down through human history, with various modifications, but never to the extent that it exists today, until thousands of the youth of the world in particular—and it is interesting to remember that these new religions are commanding the enthusiasms of youth, as religion, as we usually think of it, has never commanded them, but it is commanding the enthusiasms and loyalties of youth as never before, thousands and thousands and thousands of the youth of Italy, and of Russia, and of Germany, and of Japan, are giving evidences of an unprecedented loyalty to something which commands the whole spirit of their being. If I had anything by way of thinking of religion in this connection, that religion is the thing which commands my loyalty and which I will permit nothing to interfere with the execution of that loyalty,

then it gives my life new life. That is my religion. Well, there are millions of the world today that are utilizing the energy, which they might be using in a sublimation of the ethical and spiritual values of life, but which is utterly exhausted into dark and deep tragedy by devotion to false religions. Therefore, we must speedily and at once get this matter of what constitutes a true religion in proper focus or our loyalties are going to be wasted, and the fine energies which are now being so magnificently portrayed in the devotion of millions of people to false religions and false gods. Let us hurry, hurry, before this thing is too late! It is not a question of delay, we delay at our hazard and at our peril! The world must hurry and make haste to recapture this loyalty and this enthusiasm and this spirit and this vitality and get it functioning toward those loyalties that make for happiness and prosperity and love of humanity. Therefore, I feel under the pressure this morning of that haste that my lips cannot frame sentences or words fast enough in the rapidity by which the thought of this haste is sweeping through my mind in a world where the fine energy of loyalty is being so misguided and judiciousness is being discarded so tragically! That is the problem before us in this question of religion and politics in America. And if I had one single bit of advice to give to the youth of America, as you see the marshaling, marching spirit of devotion and loyalty which the youth of Italy and Germany and Russia, are giving to their new religion, to their idols, to their heroes, to their philosophy of life, if we could marshal on the part of Americans the same enthusiasm to make our government and our democracy a great, living, vital example of cleanliness and purity and of service, and separate politics from the viciousness of selfish interests, and eliminate the greed and graft and selfishness of men, do you think that we would have to worry about what subversive propaganda and influence is sweeping our democracy at home? Why, we would never have another moment's concern, not another hour!

Why, I sometimes think of it, as I did yesterday afternoon when I listened to that football game that upset me so tremendously that I did not recover for several hours; notwithstanding that I have a very definite loyalty to Minnesota, I wanted to see Northwestern win that game. And after listening to that enthusiasm of that football game when Minnesota made those touchdowns and those people at that game projected that enthusiasm over the radio to me until, in the car, I almost wanted to shout myself, so contagious was the enthusiasm. Do you know what I thought, and this is the analogy and probably as important a thing as I shall say this morning—this is what I thought: I wondered just how, just the way, if we could find a way and a 'how' to get Americans and the youth of America as interested in the future of democracy, if we could arouse the sentiment of our great land so that you would not have to exercise all the funny little attractions that are propagated in order to get people to come into political meetings, or in order to have people understand the records of candidates, or come in contact with the kind of men that are candidates, and to vote for the things that these men stand for, and what these political parties stand for, if we could find a way to get beyond the stage where people draw red herrings across the path of clarity, and do everything to obscure the issue, and then the awful tragedy of the last moment release of the whispered scandal which cannot fight openly and above-board on the fundamental principle of what constitutes the best of our society and the best of our nation. Why, la-

dies and gentlemen, until we find a way to transfer the enthusiasms for the things that finally don't matter into the affairs that do matter, wrong will stalk the land, truth will be on the scaffold, and wrong will be upon the throne, for the world is so constituted that those who know what they want when they want it know how to get what they want when they want it, and every vicious element of this Republic is organized upon that basis, and the hate creator, and the religious heretics and hatreds, and the racial hatreds, and all the rest that would release the fury of destruction upon our democracy, they know how to organize, they know how to marshal these forces, while the good people go to prayer meeting and then after election when they have stayed away from the polls, organize committees to clean up the government, when the fact of the matter is that if we could find these enthusiasms—why, people say to me: 'Doctor Bradley, do you believe in politics?' Why, in connection with democracy, I hardly believe in anything else. People say to me: 'Politics are so rotten, I would not touch them!' Why are they rotten? They are no more rotten than you permit them to be, and if politics are rotten it is because we are rotten, it is because we have not the enthusiasm and the courage to stand with these same loyalties of a new religion that is now sweeping the world. I believe with every atom of my being that democracy in America is in danger, and I believe that we have got to find a way by which we can marshal some sort of loyalty and not stop to ask ourselves what it costs. Education is in danger! The slimy hand of politics is reaching out into every school and every college, and every tax-supported institution in the democracy, and one of the most sacred things in all democracy is to keep unpolluted the opportunity of educators who are qualified for their position to practice that position without political interference and without political pressure. One of the most vital things connected with our whole challenge to democracy and politics today in these United States of ours and legitimate business is in danger, don't you try to tell me, and whether you like this or not I cannot help it, I have determined this winter to say things people don't like, but I cannot help saying it under the imperative of the love which I have of my country, and I tell you there comes a time when surgery is necessary, even with our loved ones and with ourselves. There comes a time when we have got to cut out and carve out the festering sores that imperil the future of our democracy and our nation. Somebody has got to raise that clarion cry; we have got to marshal the people to it, and don't try to tell me that when men are being paid to rake fallen leaves on the lawn in front of closed factories, when men are being paid out of the public coffers, don't tell me that that is encouraging the legitimate spirit in the United States! We have got to find a way in America, and find it soon, to get people off from relief and out of that unprofitable support on the part of the government, and get them back to work in the legitimate processes that they can keep their self respect. We are developing a race of people who are inclined to think that charity and support constitute their highest loyalty to their government, and that government which practices the most charity is the most dangerous to democracy! That government which practices the most charity! People that I know that are worth anything don't want charity and they don't want relief, what they want is an opportunity to hold up their heads as self respecting people in a community, and if they don't want that the only alternative is take them off relief. I cannot say anything else, I can-

not say it because I believe — why, this continent of ours one-half as big again, think of it, as all of Europe west of Russia! The United States of America is one-half as big again! We have one State in the United States, Texas, that could, under intensive production, feed every man, woman and child in the United States—one State, the State of Texas, and in the midst of a situation like that for anybody to say that the best that can be done would anticipate that probably fifteen to twenty-two millions of people would be on relief in the United States before the first of January!

Ladies and gentlemen, nothing have I ever said in all these years before, and realizing it is costly to me, what I am going to say now: You are opening the door in America to Communism and Fascism and destruction if you don't change your tactics and solve America's problems on the spirit of justice and equity to everybody! And why wait until it is too late? Why continue the customary American procedure of 'locking the barn door after the horse is stolen?' That's what we do most of the time, and almost everybody does it. I believe that there is work enough waiting to be done in America, needed enough, with men and women enough to do it that if you could synchronize production, distribution and consumption by establishing a credit out of competition with natural resources and national governments, I believe that there is enough work waiting to be done, and work that ought to be done, to put every jobless man and woman in the United States to work at a living wage and on an annual wage scale in the next ninety days! I believe that, and if we don't get some leadership pretty soon in the whole area of our political life in this country we are going to wake up when it will be too late to put any such thing into practice, you will lose the whole opportunity!

And I never felt anything more than I feel that this morning. Why have I said this? Because I love this country, and that is not an idle, platitudinous, bromidic remark from my lips. I love this country and I say this quietly and impassionately, I would rather have the United States at its worst than any country I know in the world at its best—that's how much I love my country. I would rather starve to death here and go ragged and hungry in the United States than I would to be fat and well fed in any other country of the world that I know of—that's how much I love America. Sometimes those whom we love we have to chastise, and I love it enough to know that no man or woman in the United States need go hungry, and I love it enough to know that no man or woman need go ragged. I know that we have got to do something, sooner or later, about this question of money, and we have got to do something about this question of credit. One of the most ridiculous paradoxes that exists in our whole modern and economic set-up today is the nation filled with hundreds of men, firms and individuals who need a long term credit in order to make investments and to make negotiations and establish themselves, and that credit is unavailable, until I have come to the conclusion that perhaps after all the real matter is not that men are out of work, perhaps the real matter is that dollars are idle, and perhaps when you get idle dollars you are going to get idle men, and I don't mean the kind of dollars printed on printing presses, and I don't mean the kind of wage scale they talk about, 25c an hour, I mean the kind of wage scale that is corresponding with the dignity and the worth and the value and the self respect of a man who has an opportunity to work for a living and hold up his head high in the society of which he is a part. The thing that is wrecking and ruin-

ing us is, after all, a moral question, people are losing their self respect.

Why, when I was a boy in the country, of course probably that's what's the matter with me, I came from the country, I had the early training and disciplining of a little town and a farm, and of course, in the years of my childhood and boyhood in my little community and my little farm country where I live, about the last thing and about the last straw, that was about the biggest disgrace that could happen to anybody in our community was for them to do what we called then 'Going on the town', that meant when you had to ask the community and the township board for relief. It was considered equivalent to disgrace, and when you had to go to the taxpayers and ask them to support you, you were almost outlawed in the community, you lost your respect, you lost everything, and now in these big cities that all you people are foolish enough to come and live in, they stay awake nights figuring how they can get more, and then, of course, after that's over with, boast about it, and the vicious thing politically in this connection is that politicians, shame upon them! shame upon them! that politicians of a certain kind are using the unfortunate poverty of men and women who need help through no fault of their won, through no fault of their own, they might have made a little investment but that is gone, they might have had real estate bonds to build up a little security, but they have been wiped out, and now through no fault of their own they are compelled to ask for relief. They have only my sympathy, the person that has—I hate to use the word because I don't like it any better than you do, I don't like it because I don't hate anybody and that's the truth, but I hate the kind of a character, let's put it that way, that would play upon the emotions of the poor and the needy to ride into public office to sell them out after they get in! That's the kind of thing that everything in my being revolts over, and I believe as much as I believe anything, that if we are to save this democracy we have got to get some of these loyalties to work again.

Now a gentleman said once — and I could go on with this thing indefinitely, the further I go the more interested I become, until I might not leave what I want to say to you next Sunday. Do you remember this sentence that 'The government is the best governed which is the least governed.' Now there was a man who lived who said that once, and his name was Abraham Lincoln—'That government is the best governed which is the least governed.' All right, what is the conclusion which logically would force any rational mind to deduce, if that statement is true? Would it not be this conclusion, that least government, if it is true that a government is best governed which is the least governed, is it not true that that means that the least governed nation must be the self governed nation? Now is it not logical? That puts it back where it belongs, right into your lap and mine as individuals, that if we get the least governed nation it will be because we, as individuals, are the best self governed, for self governed people don't need much of any kind of government. When you are governing yourself you don't have to worry much about any other kind of governments. It is the people who cannot govern themselves which is the reason why we need government, the people who are self governed don't need very much outside pressure or force, or any other kind. I have an idea that that is exactly what Mr. Lincoln had in mind, as I said a moment ago.

Now what about it? We are getting the whole thing upside down. Government is a pyramid and we are trying to juggle it so

that it will stand on its apex, and there never was a pyramid yet that could do that, it is contrary to every law of physics. You know that a pyramid cannot stand on its apex, but we get the hallucination every little while in America, usually every four years, that about all we have to do to make this government perfect is to elect some man to the presidency, and then we go ahead and we will elect him by the greatest majority that any man has ever had since Mr. Coolidge, and in 1940 we will do it again. I venture the assertion that in 1940 the people will elect somebody, I don't know who, President, by the biggest majority any man was ever elected President by, and that you will all take a big sigh and say: 'Now, Now, NOW, our troubles are over! Look who we have elected! There's a man that is going to save the world and the country!' And then you may tune in on a radio and you will say: 'There's the voice,' that's the thing, CONFIDENCE, and you see, you have got your pyramid of government upon its apex again, and underneath, down below, throughout the whole structure of the rest of the society are the boys in the wards and precincts and townships and counties and states, working their little schemes and their games, and all the time you are looking at the apex, looking up there, and saying: 'There's the best man that ever lived, he is going to save America!' The boys around the back door are taking it away from you faster than you can keep your eye on the apex! And I think it is that kind of an idea that Abraham Lincoln had in when mind when he intimated that the least government means better self-government.

Now the question is, if the wards and ward organizations did more, there would not be so much for the city to do; and if the city did more, there would not be so much for the State to do; and if the State would do more, you would not have to worry about federalization of government in Washington, and if you did more as an individual in a democracy with your own life and your own self, there would be less for them all to do all the way along, and **THAT'S RELIGION!** You see my subject now how it comes back home, back to your heart and mine? If we can enthuse in the little areas of our own lives to be kinder, more tolerant, friendly, more honest, more loyal, more devoted, if my individual enthusiasms for the freedom and liberty which I have will not take my loyalty and place it way up on some apex somewhere for democracy in a pyramid, but it rests upon its base, and you and I are the base of that democracy, and if we get that into our hearts and souls, it will be a different America, a happier America, a working America, too, a loving America, and we will save it!

This liberty did not cost us a thing. Sometimes I think even in the field of religion. I have known people who were Protestants and became Roman Catholics and loyally devoted after their conversion, how they suffered for their faith and love! I have known Roman Catholics who left their Church and became devoted Protestants, how they suffered for their new loyalty! I have known Democrats that became Republicans and Republicans who became Democrats, and I have known them to suffer politically. This question of loyalty does frequently inject suffering. And I know people who enjoy freedom and liberty and life and love that never cost them anything, not a moment's sorrow and not a tear, perhaps because our liberty and our freedom in America did not cost us enough. You see, I was born with it; I knew this freedom which I have from the breast of my mother, it was never cost me anything to be free. Perhaps, some day, when it is more costly I will value it more highly. Take the lesson, will you?"

DR. BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF OCTOBER

2—Service. Peoples Church.
2—Address. Marion Ave. Baptist Church. Aurora, Ill.
3—Radio Address. WBBM.
4—Address. Daughters of the Renaissance.
5—Address. Protestant Woman's Service Club.
5—Address. First Congregational Church. Blue Island.
6—Radio Address. WBBM.
8—Address. State Teachers College. Terre Haute, Ind.
9—Sermon. Peoples Church.
10—Meeting. Blackstone Hotel.
10—Address. Woman's Club of the Peoples Church.
10—Board Meeting. Chicago Public Library.
10—Radio Address. WBBM.
10—Board meeting. Peoples Church.
11—Meeting. IWLA Committee. Chicago Club.
12—Radio Address. WBBM.
12—Address. P T A, Horace Mann School. Gary, Ind.
13—Address. P T A. La Grange, Ill.
14—Address. East Central Div. Ill. Education Ass'n.
14—Address. I. E. A. Urbana, Ill.
14—Radio Address. WBBM.
16—Service. Peoples Church.
16—Address. Warren Ave. Congregational Church.
17—Radio Address. WBBM.
17—Address. Young Peoples Club. Peoples Church.
17—Address. Book Seller's Ass'n.
18—Meeting. Lake View Hospital Ass'n.
18—Address. Metropolitan Church.
19—Radio Address. WBBM.
19—Meeting. Chicago Unitarian Council.
20—Address. Friends of Literature.
20—Address. Teacher's Institute, Dixon, Ill.
21—Address. Lindbloom High School PTA.
21—Radio Address. WBBM.
23—Service. Peoples Church.
23—Address. Greater Bethesda Baptist Church.
24—Radio Address. WBBM.
24—Address. Haugan School PTA.
25—Meeting. Lake View Hospital Board.
25—Address. Adolf Kraus B'nai B'rith.
26—Address. Teachers Institute, Lanark, Ill.
26—Address. Teachers Institute, Lanark, Ill.
26—Radio Address. WBBM.
27—Address. Teachers Institute, Freeport, Ill.
27—Address. Covenant Club.
28—Address. Garrett Biblical Institute.
28—Address. Chicago Woman's Club.
28—Radio Address. WBBM.
28—Address. Insurance Brokers Dinner.
30—Service. Peoples Church.
30—Sermon. Central Christian Church. Gary, Ind.
31—Radio Address. WBBM.
31—Address. Lake Shore Athletic Club.

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FUNERALS

6—Waldo E. Bromund. Interment, Graceland.
7—Mrs. Harriet Kramer. Interment, Graceland.
12—Orson Kellogg Tylor. Interment, Rosehill.
13—Daniel Peter Peterson. Interment, Rosehill.
15—Charles Praseta. Interment, Bohemian National.
22—Donald Douglas. Interment, Rosehill.
29—Mrs. Coral Winteres. Interment, Rosehill.
31—Albert B. Herrmann. Interment, Rosehill.

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WEDDINGS

14—Wyatt W. Taylor and Lillian Nelson.
15—Kenneth B. Hanson and Lydia Norton.

17—Arthur G. Hoffstadt and Rose Weaker Hoffstadt.
19—Robert H. Keeler and Lillian McInnes.
22—Arthur R. Leffer and Clara V. Workman.
22—Arno Raven and Natalie Sobel.
29—William Brooks and Dolores St. George.
29—Joseph Salvaty and Myrtle Dolson.
30—Ernest Lounges and Ruth E. Mitchell.

* * *

THE FOLLOWING NEW MEMBERS WERE PUBLICLY RECEIVED IN OCTOBER

Miss Lois Buck,
5215 Wellington Ave.
Mr. Edward A. Gross,
422 Davis St., Evanston, Ill.
Miss Mary F. Hawley,
10 W. Huron St. (from Central Church of Christ, Streator, Ill.)
Mr. and Mrs. Sheldon Kodner,
4309 N. Kimball Ave.
Mrs. Katherine Kramer,
4540 Clifton Ave.
Miss Vallie Luce,
5425 Woodlawn Ave. (from United Church of Hyde Park)
Mr. and Mrs. Marvin G. Nelsen,
6905 N. Ashland Ave.
Mrs. Louis Plotner,
4119 Kenmore Ave.
Mr. and Mrs. Merrill W. Rosenhauer, 4501 Malden Ave.
Miss Joan Curry,
204 Walnut St., Sycamore, Ill.
Mrs. Ina Davis,
921 Eastwood Ave.

* * *

THE BOOK LECTURES

Wednesday evening Nov. 2nd inaugurated the opening of the sixth season of the Wednesday Evening Book Lectures by Dr. Bradley in The Peoples Church. The crowd Wednesday evening filling the choir seats, and standing in corners and sitting on radiators, proved the popularity of these lectures had not in any way lessened during the vacation months. In fact several hundred were turned away unable to get in, but with the determination to come earlier next time! This was quite clearly the case in-asmuch as the second Wednesday the Church Auditorium was filled early, many coming at 6:30.

The book discussed Nov. 2nd was the novel "My Son, My Son!" by Howard Spring. The second Wednesday, Nov. 9th the book was "Sailor on Horseback" by Irving Stone. Other books that will be discussed by Dr. Bradley during November will be "The Yearling" by Marjorie Rawlings, "Benjamin Franklin" by Carl Van Doren, and "Power" by Bertrand Russell. The lectures begin at 8:00 o'clock promptly, and all seats are free. Dr. Bradley announces his choice of books for December will be as follows: Dec. 7th "The Rediscovery of Man", by Henry C. Link; Dec. 14th "Wisdom's Gate", by Margaret Ayer Barnes; Dec. 21st "A Town is Born", by Tom Sayres; Dec. 28th "Alone", by Rear Admiral Richard E. Byrd.

The Trustees of the Church are glad to announce that an R.C.A. Amplifying System has been installed in the Church so that the overflow audiences who are obliged to sit in Channing Hall will be able to hear the service or lecture as well—or even better than those seated in the Church proper. The new system was tried out Wednesday evening, Nov. 16th for the lecture on "The Yearling" and proved to be a perfect success. People sitting in Channing Hall reported they could even hear Dr. Bradley breathe. When 1000 persons were turned away because they could not get into the Church at the first Sunday Eve. Service this season, the trustees decided to do something about it. Now no one need be afraid they will not hear if obliged to sit in Channing Hall. The "R.C.A." is perfect!

* * *

THE WOMAN'S CLUB

Perhaps it has been mentioned before but will not be amiss to

do so again—that all the meetings of the Woman's Club this year will be held in Channing Hall. The year book has been carefully planned and offers many attractive programs. This month Club members are busy finishing work for the Bazaar—the time will pass all too quickly. The Bazaar date is Dec. 1st and 2nd, so—hurry if need be—to call on all the persons you planned to ask for donations!

The calendar announced in the year book for the month of November is: Nov. 7th, 1:00 P. M. Book Review, "The Yearling", Ethel Smalley. 2:00 P. M. Speaker, Mrs. Arthur Williams, Subject: "Building the World of Tomorrow." Music by Edna Mae Stryker, soprano.

Thursday, Nov. 17, 8:00 P. M. Philanthropy Card Party.

Nov. 21st, American Home Day. There will be a talk by Mrs. Henry Talbot on the subject of "Stained Glass Windows in the Making" and a "Chalk Talk on Furniture" by Elsa Clark. The chief interest will be centered around the Exhibition of Antiques. Mrs. W. L. Davis will be the accompanist for the community singing.

Nov. 28th The Donation Tea will be held beginning at 1:30 P. M.

Mrs. Preston Bradley will be the hostess assisted by members of The Woman's Club This is the special occasion when everyone is expected to bring their donations for the bazaar, spend the afternoon enjoying the program and having a cup of tea sociably. This affair will finish up the month of November.

Invite all your friends and neighbors to attend the Donation Tea—as long as they bring a donation. And extend the invitation for Dec. 1st and 2nd for the Bazaar! Luncheons and Dinners will be served both days—remember to tell your friends that!

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THE UPTOWN PLAYERS

The first play of the season produced by The Uptown Players was surely a success if one could judge from the apparent enjoyment of the splendid audiences in attendance both nights, Nov. 4th and 5th at The Chicago Woman's Club Theatre. The play was the comedy "George and Margaret" by Gerald Savory. The cast was given in last month's Liberalist. The four remaining plays of The Uptown Players Season will be: "Kind Lady", by Edward Chodorov, Jan. 20 and 21. "Excursion", by Victor Wolfson, March 3 and 4. A costume play to be announced later April 14 and 15. "All the Living" by Hardie Albright May 19 and 20. Definite permission has just been received from the author to produce the last play. It is the desire of The Uptown Players to produce plays that will not be brought from the East to Chicago this season.

The November Tea was held Sunday afternoon Nov. 6th in Bradley Hall at 4:00 o'clock. This being the Armistice Day Tea. Mr. J. Bradley-Griffin gave the appropriate reading "St. Peter Relates An Incident" that remarkable poem of the Unknown soldier, by J. W. Johnson.

A one act play was given by the players of the "Work-Shop" group. "The Pot-Boiler" by Alice Gerstenberg. The cast consisted of new members who have joined the Uptown Players organization this season: Kitty Wilms, Richard Lederer, Ethel Kuhn, John Neef, Robert Laremont, Thomas Zorge and Elda Hutton. Directed by Lenore Brown. It was very nicely done as the appreciation of the audience attested.

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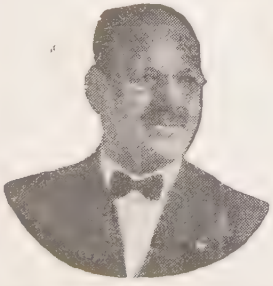

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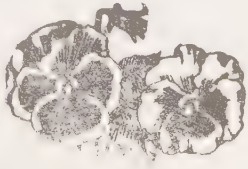

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